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UNITY

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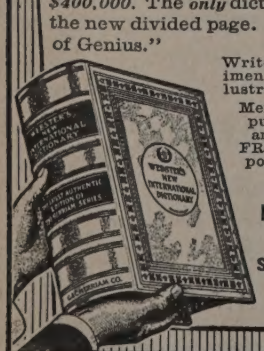

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXIX THURSDAY, JUNE 20, 1912. NUMBER 16.

Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths. Nothing responds more infallibly to the secret cry of goodness than the secret cry of goodness that is near. While you are actively good in the invisible, all those who approach you will unconsciously do things that they could not do by the side of any other man. Therein lies a force that has no name; a spiritual rivarly that knows no resistance—*Maeterlinck.*

The Fifth National Good Roads Congress, which is billed for Chicago this week, falls upon stormy times. We fear the delegates found little opportunity to consider the sane interests of good roads in such an insane atmosphere. We hope these "trail-makers" and "path-finders" will come again when Chicago will have more time and composure to treat them as their object deserves.

The ruling of the Supreme Court at Washington that the old Prohibition requirements of the Indian Territory still obtain in that portion of Oklahoma that was known as "Indian Territory," will carry, it is said by the newspapers, great loss to the liquor-dealers. The money profit of "boot-leggers" to the distillers and brewers is put down at one hundred thousand dollars a month. Let these men be consoled by the thought that what is their loss is the gain of manhood and civilization in the community. It is now too late to urge financial loss as an argument in favor of the saloon. A fire gives work to carpenters and masons, but it does not add prosperity to the town visited by the fire fiend. The same economic law obtains when the community is smitten by what the poor Indian well called "fire-water."

Mid all the din and rush, the clamor and abuse, the unseemly squabble, it is refreshing to come upon the circular just at hand promulgated in the interest of a Tariff Club, of which George S. Hornblower, 26 Beaver street, New York City, is secretary. Back of all the noisy selfishness now humiliating the nation lie the silent, subtle, tariff-seeking forces which have made possible the stupendous money aggregate that has made "respectable" the consummate greed and selfishness stalking through the nation's history since the war, wearing the garb of politeness and patriotism, smiling in the high seats of the Temple, wearing gum-shoes in the councils of the nation. It is useless to try to "fight the trusts," while class legislation lurks behind the solid walls of nationalized politics. After the storm it may be a good time to move some of the previous questions, to begin farther back and to dig deeper down. UNITY rejoices in this movement on the part of the Tariff Reform Committee, and we hope many of our readers will put themselves in touch in one way or another with the secretary mentioned above.

That was an interesting conjunction of forces which led Max Pam, a Jewish lawyer and respected judge in Chicago, to found a chair of journalism in the University of Notre Dame, a Catholic institution of advanced learning in Indiana. At the Commencement exercises of this institution, Judge Pam made a notable address, judging from the meager reports in the daily papers. He said, among other good things, that the newspapers affect "the very source and fountain head of the national well being." The modern newspaper is the "every day visitor, welcome guest, guide, consoler, friend and teacher." He spoke in favor of the religious columns in the daily newspaper, and UNITY has great sympathy with him when he says:

> There is a general feelings nowadays that a newspaper should exclude religious subjects. I do not agree with this attitude. I do not see any good reason why the newspaper should not bring into the home religious teachings and religious precepts. I would like to see in every issue of a newspaper a special column devoted to religious subjects. Is there anything sweeter, anything nobler than the charity, sympathy and tenderness which religion inspires in the human breast for the unfortunate, the wayward and the weak? What higher function can journalism perform? To have the right kind of journalism we must have the right kind of journalists.

Perhaps the lamented decadence of the ministry in the pulpit is at least partially compensated for by the obvious growth of the ministry in the editorial sanctum. The editor is becoming more and more of a preacher, and the large domain of religion and morals that he was supposed to avoid or touch tenderly is becoming his most attractive opportunity. Whatever else goes unread, the preaching, even the theology of the editor, is taken note of, and in proportion as it is sensible and prophetic it is his opportunity.

We have often spoken, particularly in the later issues of UNITY, of the unsatisfactory character of the instruction given in the Theological Seminaries of our land. We still believe that the curricula of our schools for the ministry are less touched by the modern spirit than any other professional training now

offered. But while we are ready to offer criticism in this direction in the interest, as we believe, of a more vital administration of religion, we are also glad to report any innovations in the old course of studies and any indications that the schools for the ministry are feeling the spirit of the time, are being tutored ol the scholarship they represent, and are trying to bring the minister up to date. In this direction we are glad of the information received from one who knows, that one member of the faculty of the Union Theological Seminary of New York gives regular instruction in the social work of the churches, is the head of a settlement conducted directly under the auspices of the school and is also a lecturer in the School of Philanthropy, the courses in that school being open to all Theological students, as the lectures in the school are open to the students in the School of Philanthropy. Thus the Seminary is linked directly with a social movement of much importance. Our correspondent also informs us that "The Christian Religion is interpreted at the Union Theological Seminary from first to last as a social movement. Social aspiration and endeavor do not have to be introduced there. They are not tacked on; they are involved in the whole life of the Seminary." This is as it ought to be; this is doubtless the aspiration of all the Theological Schools. With the advent on the faculty of men more and more touched with the need of new methods of applying the old gospel, the reproach which is now laid at the feet not only of the students for the ministry but of the ministry and the churches themselves, will be removed. The churches need to be vivified by men who are enabled to interpret the religious life in the plural number and who realize that the test of their ministry is not in the amount of money raised, the number of churches built or of missionaries sent to foreign parts, but by their power of modifying the community life, redeeming the city and consecrating the favored children of fortune to the high austerity of the devoted life. There is as much need of a new ministry to the avenues and boulevards as to the slums and the alleys.

"Charity Dye!" This name will carry no significance to the majority of UNITY readers, but to a few the name will awaken strains of thought, quicken waves of emotion and open vistas into the spiritual realm. "Charity Dye" at the minimum was simply a plain Hoosier school-mistress, one of the many thousand women who in early life devoted themselves to the humble business of teaching school. Miss Dye persisted in this work for many years, but at last the news has come that Charity Dye has resigned from the public school service of Indianapolis. But Charity Dye at the maximum means a modest, busy little woman, we believe of Quaker origin, who early conceived that school teaching was not a business but a profession, not a job but a calling, not a task but an inspiration. Early she set herself to the problem of translating arithmetic, geography, grammar and the rest of them into potencies. Incidentally there were "markings," "percentages," "graduations" and "diplomas," but the quest was really for character, the aim was the quickening of ideals, the consecrating of young lives, and for many successive years she contributed to the city of her love and her native state,—we believe she was born in Indiana. Her annual 'squad" of graduates from the Indianapolis High School has received the indelible stamp of "Charity Dye" as distinct and permanent and characteristic as the "die" impressions in wax. Charity Dye was not a school-ma'am any more in the city of Indianapolis, but an institution. She was in herself an institution that gave to literature a charm, gave to art a meaning, gave to woman's clubs a motive, gave to the boys and girls an ideal, and we cannot think of any resignation taking this "institution" out of Indianapolis. Her release from the school-room will only enlarge her classes and make more decisive her influence. Indeed, we cannot think of Charity Dye as ever dying, for she dealt with indestructible realities and contributed to the intangible, which are the permanent forces. And one thing more is to be said lest this very personal note should seem intrusive and impotent. Charity Dye is but a type of countless other childless mothers who have reared for the state loving, loyal, and potent children. Charity Dye is no saint. She sought and receives no halos in life, and when dead she will need none. But there are many like her. She is a product *of* as well as a producer *in* the public school system of America, which in these June days is turning out regiments of "sweet girl graduates" and "brave boy orators" to go forth and prove the blessedness of the public school system and to demonstrate the potential power of a *School Ma'am.*

Politics Above and Beyond the Politician

We write in the midst of the humiliations of preconvention excitements. The gladiators are in training, the multitude is lashed into an excitement beyond that which stirred the crowds that thronged the older "Coliseum" at Rome, and there will be as many thumbs turned down, indicating "no quarter," declaring that nothing will give the last thrill sought for but a death blow. This excitement in Chicago is a national humiliation.

But to all this we ought to be reconciled if it brings the death blow to the old convention system of nominating a President. We have touched the limit. Forbearance further is unpardonable. The better way is already found out. It is altogether probable that the last presidential convention consisting of political

bosses, office-holders and self-seekers, who have secured their commissions by the manipulation of national, state, municipal and ward "committees" will have been held in the month of June, 1912. For before another presidentiad shall have passed, the better way, already inaugurated in some states, will have been nationalized. The laws for primary elections will have been perfected. When the primary election becomes really primary, and the independent voter and the glorious army of "scratchers" shall be given as fair a chance as the partisan who "always votes a straight ticket," many other things will follow. Then the politics that are beyond and above the politicians will have a show.

These are some of the problems that will then come to the foreground and in due time will win out. UNITY at least delights in guessing as to what will happen when partisan rule is broken, and the "boss" is dethroned.

1. Office-seeking and office-dodging will alike become disreputable, and the man who pushes his own candidacy, particularly one who leaves high places of trust and confidence to seek votes, will be self-convicted of unfitness. He will be despised. The other man who avoids the responsibilities of citizenship and refuses to answer to the call of the competent, leaving grave tasks and high responsibilities to less competent persons because he is too busy with business or too indolent, will be equally despised.

2. The President of the United States is to be elected by direct popular vote. The electoral college and state lines will be ignored so that it will be impossible to send a man to the White House by a minority vote. An academic friend at our elbow says we have already had nine presidents who represented a minority.

3. The presidential term will be six or more years and no re-election, and this sane provision will reach down to the governors and mayors, so that high executives will be free to do their best without the unseemly and immoral anxieties for re-election.

4. The Supreme Courts of nation and state will be deprived of their legislative power, and the poor, inadequate, obstructing "Constitution," a relic of outgrown social and economic conditions, will cease to be a fetish, a "hobble" and a menace.

5. The Senate, both state and national, a relic of aristocracy, will be abolished as a thing outgrown.

6. The House, which will become really representative, will be reduced in size that it may be increased in efficiency. It will be the sole legislative body.

7. A "House of Governors," including all the states' executives, will meet biennially to discuss questions of mutual interest and any recommendation sent up to congress from this body will have a right to direct consideration without being submitted to further interference and delays of committees.

8. Every city of two million or more inhabiants will be clothed with state rights. Chicago and New York have now each populations exceeding a dozen or more states in the Union, with interests far more complicated. The states which now claim them will be freed from their corrupting influence and, with their destiny left in their own hands, they will beat their way clear. They will purge themselves and demonstrate that humanity comes to its flower in the cities.

9. Of course the vulgar saloon and the manufacture of and traffic in all alcoholic drinks condemned by physical as well as ethical science, will be under the ban of state and national laws.

10. Of course the fraternity of nations will be established. Emerson's dictum that "that cannot be good for the bee that is not good for the swarm" will be interpreted internationally and the selfish tariff laws which have created predatory wealth and fostered so much commercial and moral iniquity will be removed.

11. And still further, battleships, armaments, standing armies, will represent past barbarity. They will be studied as curiosities, as the "iron maiden" and other instruments of medieval torture are now studied.

12. Lastly, but by no means least, long before some of these hopes are realized, suffrage will be the privilege of the developed soul and the intelligent mind, irrespective of sex, sect, or race.

These twelve and many more hopes are to be realized, not in some far-off dreamland. These are not conditions to be realized only in Utopia, but they are things that are coming speedily. Most of them are already in sight. The child is now born who will see many of these suggestions come full-orbed in the United States, and still there will be hard and high tasks enough left for Democracy to grapple with.

THE EYES THAT SEE

Snow drifts of wild, free cloud above
The narrow chasm of Broadway;
Upon the pave swift torrents of
Old human passions night and day.

The soughing of a million sighs
Keeps rhythm with a million feet;
The warp and woof of death comprise
The stealthy carpet of the street.

The walkers shuffle quickly on
In dull, dead gray, and unserene;
Both night and day alike upon
Them all emerge, unseen, unseen.

The only eyes that seek the cloud
Of wild, free moments overhead
Are hidden in a dreamer's shroud
And counted with the dreamless dead.

—Herbert Everett in the International.

THE PULPIT

A Pound in a Napkin

SERMON BY REV. ALEXANDER WEBSTER, OF ABERDEEN, SCOTLAND

"Lord, behold thy pound, which I have kept laid up in a napkin." Luke XIX:20.

We do not usually associate humor with the sayings of Jesus. His speech is of the serious sort, freighted with the weightiest and gravest things of life. But he was so much of the poet and master of expression that he knew how to vivify a picture and make a phrase effective. And he observed human beings so sympathetically that he could not help seeing the humorous side of conduct and having his mirthful feelings touched. With all his seriousness he was never grim or incapable of laughter. That he had ready wit is evident. With instant fitness he could parry a question or flash a retort, feathering it with satire and tipping it with fine reproof.

Of the parable he certainly was master. With rich dramatic imagination he portrayed his characters and presented the incidents. He is specific, spirited, picturesque. He sketches a personality with a few graphic strokes. Simply and easily he presents a case and lets us see its essentials. With Attic art he expressed his idea, and gives a philosophy in a sentence, a theology in a word.

The parable of the pounds as given in Luke is profoundly serious, intensely vital with moral doom, but in the working out of the issue he introduces a touch of humor which rises into drollness. He represents the sordid, stupid, secretive man who got from his master a pound to trade with as laying the pound up in a napkin! The act tickles our sense of the incapable and inept, and we cannot restrain a laugh at the ludicrous expedient. We see at a glance the suspicious, miserly, puzzled man gravely wrapping up the pound for scrupulous safety. With finical, blind carefulness he selects the covert napkin, one of his best, no doubt, and with grudging fatuity enfolds the pound closely, tying the knot of concealment with a satisfaction which is a compliment to his cunning. It is a picture of dull, resourceless, fruitless anxiety, if not of roguish stupidity.

We have heard of a hoard in a stocking-foot and of a fortune in a body-belt, but a pound in a napkin is the drollest of all. The man was not a miser who hid his money that he might gloat over it in secret, nor a siccar economist who concealed for increase, but a dull-witted, morally defective man who did not realize the meaning and responsibility of his trust. His is a case of moral insensibility and ineffectiveness. Sir Robert Peel once startled the House of Commons by asking, "What is a pound?" The jealous man of the parable evidently regarded a pound as a thing to hide, to lay by artfully and keep secretly safe by itself. The poor servant acted in fear, and fear stupefies. Perhaps he never had so much money in his charge before, and was ignorantly afraid of risking it in any way. It was his master's pound, and he must not lose it. His was the caution of a dullard. The dread of his possession got on to his shallow wit, and the best he could do was to hide the pound queerly. No one would suspect that a napkin would contain a pound! The man had no personal initiative, or he was weakly, nervously scrupulous. Evidently he had no genius for trade, or saw no opening for trading profitably. He was dazed by his riches and could do no other than conceal them. Sometimes money is like to burn a hole in the pocket till it is spent, but here is money that was a burden to possess and had to be hidden. Poor, pale, palpitating concealer! We laugh at his ineffective preservation, and yet a touch of pity comes upon our laughter.

Why is he condemned? Was he not deserving of compassion instead?

Taking the parable on trading lines, the condemnation falls on his inactivity. He had the means of doing given to him, but he did not use it. He had laid upon him the duty of co-operation, but he did not rise to it. He was selfish, suspicious and idle. He lacked understanding and was unserviceable. Yet his act was so silly and ridiculous that we can hardly forbear laughing. He was so much of a simpleton that he did not know the use of a bank; his sense of security of trust went no farther than his own napkin. That was tangible and sure! His mind was poverty-stricken and was without an idea.

Should we try to excuse him? Suppose we find him explaining his hiding of the pound by asking, "Why should I be hired to enrich another? What right has a master to my activity?" He becomes an economist in a dilemma, a worker on strike. The answer to his questions is in the parable. The master in the parable does not seek anything for himself from the labor of his servants. What they gain by trading is their own. For every pound they make they get a city. The master is no usurer; he is an administrator acting on the principle, "From each according to his ability and to each according to his need." In that case there is no excuse for inaction except that of physical or mental inability. There are simple people distressed about their money, not knowing well how to hold it and make it useful. They would welcome trusty advice about investments. They grip to idle money rather than risk loss, and yet are fain for interest. This parable has instruction for them, as for all who have possessions small or great. Perhaps we are not warranted to suppose that Jesus disapproved of private property, but it is plain that he condemned the selfish use of property. He sought to connect property with its ethic, and in this parable suggests the moral method of activity necessary for true life.

The ideal worker or property user sketched by Jesus in the parable is the ready, sympathetic, courageous man who is not afraid to apply his power, but gives himself promptly and enthusiastically to the work that calls him.

We need (thought Jesus)

The five audacities of honest deed,
The homely old integrities of soul,
The swift temerities that take the part
Of outcast right—the wisdom of the heart:
Brave hopes that Mammon never can detain,
Nor sully with his gainless clutch for gain.

That "gainless clutch" dictated by selfishness was one of the things Jesus could not approve. He always condemned the Mammonish act, whether that of a dull brain or of a subtle one. An ignorant, dull-witted selfishness was not to be suffered any more than a learned and cunning immorality. He felt keenly that

"No house can stand, no kingdom can endure
Built on the crumbling rock of self desire;
Nothing is living stone, nothing is sure
That is not whitened in the social fire."

But the principle of the parable does not apply to money or to labor only. Its scope is as wide as human life, and refers to thought and conduct of all kinds. Jesus knew of the barren napkin in many shapes, and had it specially in view, as it was in current theological use.

The "pounds" of the parable are a symbol of human faculty, applicable in any direction and with any object. The idea is that faculty should be thoroughly vital, progressive in its endeavor, and open always to the influence of divine energies. Jesus knew that human activity was being repressed and covered up unserviceably by autocratic selfishnes, and he sought to free it and make it assimilative of healthy vitality and highly efficient. He saw in the Roman Imperialism a source of slavery and that with all its apparatus of law the Roman state was devitalizing. The Roman standard, at the sight of which patriotism bowed, was actually a shroud for the purest aspiriations. While it governed majestically, Rome stifled spirituality. A selfish patriotism is always restrictive. The tribalism of the Jews was narrowing and depressing. When a nation puts its soul into its flag it virtually folds it in a barren napkin. The constitution of a country may be its coffin. What is called authority may be a winding-sheet.

All that is suggested by the picture of a pound in a napkin. If we look through history for restrictive wrappages of the kind Jesus had in view, we will find plenty of them. Perhaps it is in ecclesiastical history that the barren napkin is most largely visible. All through such history we find jealous attempts to put a notion into a dogma, a speculation into a creed, a crotchet into a confession, always with the same stifling effect.

We are beginning to realize the stupidity of the attempt. The good faith of the frightened dogmatist, afraid of the usury of heresy, does not dissolve the drollery of his act. He takes his conception of God, of Jesus, of salvation, produces his private napkin, initialed in the corner for Aguinas or Calvin, proceeds to wrap up his theory solemnly in perpetuity and places it in the safe of the church and fastens it with the church's seal. Every creed has been a napkin used for the safe, the keeping of a belief held as the whole truth. The simplest and most primitive and the latest and most elaborate creeds have all been kill-thoughts, cemeteries of ideas. For the sake of mental liberty and progress, the modern thinker, seeing the mummy-cloths in which the Fathers wrapt their thoughts, says, "Loose them and let the dogmas go." The Bishop's lawn has prevented the usury of truth. The dogma intended to secure belief has stifled it.

Jesus plainly saw the napkin in use in Judaism. He perceived that the miscellaneous collection of "statutes and judgments" to which Yahweh's name was attached was a positive restriction of Jewish thought and action. It narrowed (if it did not actually bury) the mind of the nation, and sterilized its religion. It tied Israel to a gross, absolute system, of sacrifice, and prevented pure spiritual feeling. From the bondage and sterility of it the Psalmists and Prophets tried to deliver Israel but could not, for the priests held their grip and tightened the napkin. Indeed the napkin was a double one, composed of commandments and ceremonies, and its influence was rigorously restrictive.

There can be no doubt that Jesus regarded the Jewish priests as debasers of religion. The priestly system was coarsening and fettering in its influence. It was based on a barbaric idea of God and permeated with slavish fear. Jesus did not hide his opinion of it, though he expressed himself parabolically. The priests connected religious concern with traditions, rites and tithes; he thought it should blend with the light of rising and of setting suns, with the flying cloud, the singing bird and the breath of flowers. When he spoke to the soul it was not of codes and ritual and offerings for the altar, but of the vitalities in seed and flower indicative of God's presence, and of the pure heart, the understanding and the spirit by which God's moralities were realized.

The priests felt his opposition and soon sought to destroy him in the interest of their statutory and ceremonial napkin.

Jesus was aware of the care with which Yahweh as a tribal god was put into the Mosaic napkin, how pridefully he was regarded as Israel's god. He had delivered Israel, provided for Israel and was exclusively Israel's safeguard. Jesus remembered, it was said, that Moses made an ark for the memorials of Yahweh's revelation and prowess. Into it were put the two tables of stone, Aaron's rod that budded, and a pot of the miraculous manna, and the sacred box, "napkin," we might call it, of gopher wood, was carried reverently in all the wilderness wanderings with priestly piety. The ark was their Idol, their Emmanuel.

But when it was opened in Solomon's Temple, there was nothing in it but the stones. The sign of miracle had vanished. The furniture of the wooden napkin had shrunk. There had been a mysterious leak, and the things of super-nature had vanished. Only the grim forbiddings in their stony severity remained. The device of an ark, even with deific suggestion, failed to localize God. He could not be contained in any statutory form.

But with Jesus even a greater thing happened. He superseded the commandments that survived! He reduced them to one, and attached a moral correlate to it which made it a new thing. The addition to the first commandment of the moral obli-

gation, "Thou shalt love they neighbor as thyself," burst Judaism utterly. The Mosaic napkin was rent by it. The Aaronic priesthood was dismissed by its humanistic duty. God and the neighbor required all space and time, the whole Universe for their measure and could not be confined to Judea. The love of them comprehended all relationships and responsibilities.

"A pound in a napkin!"
Theology in a creed!
Religion in a ceremony!
Morality in a mandate!"

The things are analogous and all incongruous. "We are always building screens behind which to hide ourselves from revelation." We are always tying up truth in the napkin of our own conceit. There are some lines in one of Maeterlinck's poems that suggest acts as futile as that of laying up a vital thing in a close receptacle, be it an ark or a creed.

"O hothouse in the midst of the wilderness,
And your doors shut forever,
And all that there is under your dome
And under any soul in your likeness!
The thoughts of a princess an hungered,
The weariness of sailors in the wilderness,
Brazen music at the windows of the incurables."

That figure of a hothouse with doors eternally shut on all there is in it, is a powerful conception of a stifling experience in which all vitality is sweated out. It is the same idea expressed in "a pound in a napkin," except that it pictures a furnace while the other pictures an icehouse or a lightless and airless cave, the effect being the same—to devitalize.

"A pound in a napkin" sums up in a simile the continuous act of dogmatists and ceremonialists in theology and religion—making and mending napkins. For hundreds of years they have been solemnly engaged in the futile work, "the Apostle's Creed," "the Nicene Creed," "the Athanasian Creed," "the Confession of Faith," "the Catechisms Longer and Shorter,"—all of them napkins, vain wrappings. They are rent and ragged now, utterly incompetent and ridiculous.

Compared with the Universe now perceived as God's measureless sphere of manifestation, how petty, impertinent and futile all dogmas and definitions are. If we desire a napkin for our idea of God, it must be something natural and vital.

Walt Whitman says, "A child asked, 'What is grass?' and I answered, 'I think it is the handkerchief of the Almighty dropped from the skies.'"

Jesus used the grass and many other natural things for theological purposes, but not in a dogmatic way. From earth, sea and sky he chose symbols of God's universal care, but his language is always poetic, never legalistic. He was one who

"beheld the palpitating breast
Of God beneath the garment of the world,"

and never would have stopped the beating of the Divine Heart by wrapping it in a creed. And yet the church tried to tie him up in a napkin. Speaking protestingly of this, Emerson said, "The idioms of his language and the figures of his rhetoric have usurped the place of his truth; and churches are not built on his principles. . . . But by this Eastern Monarchy of a Christianity which indolence and fear have built, the friend of man is made the injurer of man."

It is now dawning on the church that "the human mind cannot be enshrined in a person who shall set a barrier on any side to this unbounded unboundable empire. It is one light which beams out of a thousand stars. It is one soul which animates all men."

Think of it! Can you hold anything absolutely and lay it by as valid forever? Try it on the commonest and simplest thing you can find.

"Flower in the crannied wall,
I pluck you out of the crannies:—
Hold you here, root and all, in my hand,
Little flower, but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

The most familiar flower evades your napkin. Your attempt to enclose it in a definition bruises all the pith and fragrance out of it. Love the flower by all means, and if you press it botanically, reverence its essence.

I remember how my grandmother carried to church a sprig of rosemary or southern wood between her handkerchief and her Bible, and when there was anything harsh in the sermon she sniffed the flower and inhaled its gentle message. There is much confutation of Calvinism in sweetbrier and honeysuckle.

Try your hand on something solid. Take the earth itself, eight thousand miles thick. Try to think it into a scientific napkin. All the encyclopaedias do not suffice. The biologist spends his life in the endeavor to make a synthesis of its phenomena and is obliged to confess its transcendency. Yet the shorter Catechist brings his dogmatic napkin and says, "Here is all truth, believe it or be damned."

O vain excluder, let the horizons open!

"Ay, come up hither! from this wave-wasted mound
Unto the farthest flood brim look with me,
Then reach on with thy thought till that be drowned.
Miles and miles distant though the last line be,
And, tho' thy soul sail leagues and leagues beyond,
Still leagues beyond those leagues there is more sea."

If you are still determined to have something in your creedal napkin, try something moral. Get a napkin of the Westminster pattern, spread it out to its full size, and see that there is no rift in it; then try to put duty into it. Duty on the scale of modern life, including all human relations, racial, political, economic, comprehending all that is owed by all persons to each other and by all nations to each other. Ha! your napkin rifts, tears, and soon is useless. You might as well try to tie up a planet.

Duty! Every capable receptacle, every faculty, all wisdom is needed for that. "The measure thereof is broader than the earth and wider than the sea." We have to acknowledge that many a worthy lad has left home to try what the world had for him, with all his material belongings in a napkin.

We respect that property. The napkin is sufficient for the gear of an aspirant. The lad's napkin was well washed and dried in the sunny air by a mother's care. Many a tear fell on it in the process and easily enough his little outfit was got in. Proudly he carried it, for the essence of home was in it. But it is not well with the young adventurer when he has his God in a napkin. Far better to feel that God is a continent to be explored, or, rather an all-pervading Spirit whose inspiration is to be realized in the deep breathings of the soul. Let the napkin carry the day's bread and a change of raiment, but not the catechism; it cannot hold the uplooking wonder, the growing thought.

See how God has burst all the church napkins! They are all in tatters. The "Trinity" exists in shreds only. The creative God, bringing forth things by fiat, and making a world in a week, is out by a large hole. The electing God choosing "one to heaven and ten to hell" fell through with a dull thud. The most bigoted and inveterately blue napkin is rent. The choked and mangled Deity could not suffer enclosure and deformity forever, and wrestled forth. Tear the theological napkins up and cast them into the furnace; they are all inadequate, all unhealthy. They cannot be repaiared or disinfected.

Let God into his Universe; he has been too long kept in arks and articles. Let religion live in the spirit. Let the Infinite be declared immeasurable. The napkin method is sacrilegious. The soul cannot be satisfied with a dogma or appeased by a ceremony. It needs the uncircumscribed infinitude as the region of its worship. God is too large for any sect, too incomprehensible for any ism.

If we use a napkin at all in our religion, let it be to lay reverently over the face of a dead dogma or a discarded word. There are many extinct theological conceptions that should be covered out of sight. For these, many mort cloths are needed. One for dead "infallibility of sacred books," one for "substitutionary salvation," one for "reprobation and eternal torment" and many more. Let us place them over the unlovely corpses and leave the charnel house of dogmatism. We are entering the region of idealism, and therein our best names for God are emblems, symbols, poems. We will have new births of spirit, new raptures, new heavens.

"Let there be many windows in your soul
That all the glory of the Universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition and let the light
Pour through fair windows broad as truth itself
And high as God.
Why should the spirit peer
Through some priest-curtained orifice or grope
Along dim corridors of doubt, when all
The splendors from unfathomed seas of space
Might bathe it with their golden waves of love?
Tune your ear
To all the wordless music of the stars
And to the voice of nature.
A thousand unseen hands
Reach down to help you from their peace-crowned heights
And all the forces of the firmament
Shall fortify your strength."

The Messiah of Toil

The promised Messiah came to a sin-weary and toil-worn world. There was joy on high and there was joy on earth. The wise men of the East saw the new-born star of the West, and came to see the wonder. The carpenter's son grew up unknown to his people. Consecrated for his work his miracles and works no more than his personality and words gained for him a hearing and a following. His people were sore oppressed by bondage, political and spiritual. Singly he fought the latter and gained for us, as for them, freedom. It cost him his life, but he rose again on the third day and he and his teachings as centered in his personality have survived the storms of succeeding ages and today strike a deeper root than ever in the institutions, religious, political and industrial, of the people of the West.

Sin and soil were the two fruits of the Fall. Without spiritual freedom, no true happiness may be possible. We must seek that first, then the other will be given us. And the means of it has been given us. The bondage of unrequited toil is being loosened. Long enough has it held the great mass of humanity in shackles. Generations after generations of hoemen have populated this earth, their best life crushed by excessive toil, supporting at times a luxury justifiable, at times a luxury as meaningless as their own wretchedness. Greece and Rome shone, but behind the glitter, and behind that of all ancient and medieval times, we see a dark background of slavery and serfdom. As a political entity the slave is no more, but so long as the amount of human labor needed to provide living for all is such that the many must toil, so long will systems be devised to make them do so.

This has been difficult here. Our political institutions are founded on the Messiah's doctrine of equality, a common fatherhood, a common brotherhood. Human labor has become expensive, we have been looking for substitutes. Science, unwilling at first, has been called in. The powers of nature have been harnessed, tools and machines vastly improved so as to make individual labor more productive, and much has been realized. Man as a producer of the physical necessaries of life is today twice if not ten times more powerful than was his ancestor working one hundred years ago. Investigations prove it and the evidences we see on every hand.

This has been the history of modern industry and this its mission, to emancipate the toiler. The vast problems involving distribution of benefits have not been solved, but are being solved. A very large amount is already widely distributed. The Christmas star shines forth on a world of life which, if more complex, is yet essentially more rich than any preceding. The West, the first to see the true meaning of the Messiah's mission, is the first step to reap the benefits from a social organization whoe ideal is universal love. The course of this influence widening will extend ever westward until the circle of the lands is complete. Even now the wise men of the East seeing the new star have accepted its guidance, while, deep from the lives of the millions doubly freed rise the strains of the Nativity Hymn.

S. INGBERG.

Authority and Unitarianism

The great importance of religion in the life of society and the individual is everywhere recognized. Men of science no longer believe religion to be a fabrication of king and priest through which they may control and exploit the multitude. They admit that religion is one of the strongest instincts of human nature, and they now insist that the instincts should not be suppressed or distorted, but cultivated and employed. They admit that in the society of the present and the future there will be a place for the mighty impulses and sanctions of religion.

Unitarianism seeks to develop and guide the religious life of the people but its method is radically different from that of the Churches of the old theology.

These Churches claim to have received, through revelation, the supreme truths of religion, truths inaccessible to the human intellect. They say that they have the final and unchangeable theory of the world and the true knowledge of God, and that the last and infallible word has been given to them in ethics, in morals, in the meaning of life and the destiny of the soul. And they teach a distrust of reason, that reason is the great solvent of belief, that men must not think upon these supreme matters or they will grow sceptical; for reason, they say is critical, not creative, it can pull down, but it cannot build up, that in these supreme matters reason will always be "incompetent."

Now Unitarianism has its religious or mystic side as well as the Churches of the old theology, but it makes no claim to such authority, or to have the "final and immutable" revelation of the truth, nor does it distrust human reason. It maintains that reason may be helpful and illuminating, that it may be creative as well as critical, that it may widen the horizon of religious knowledge, that it is the true Cinderella. Unitarianism says, we must keep reason awake and not put it to sleep.

But these old Churches say that to trust reason will lead to doubt, to scepticism, to religious decline and intellectual confusion. It may be, but Unitarianism says there are some things worse than doubt or scepticism, and they are to stop growing, and to fall into ennui and stagnation. To trust society to intelligence is to run the risk of intellectual doubt or negation; but to trust it to authority is to run the risk of putrefaction.

Jamestown, N. Y. JAMES G. TOWNSEND.

You cannot come to love the beautiful in a day. The worship of Nature is sweet. But Nature is a jealous God. You shall not rush into her temple with soiled hands and benumbed soul, and rest and be glad. She will cast you out if you attempt it. You must take your shoes off as you enter the Mosque at Constantinople, and bow your head and be silent. How much more glorious are the temples of Nature! Democratic as she is, she must have at least something of the respect you pay to the temples of men. You must pass into her temple by degrees. Why, it is a half-life's journey to her heart from the outer door, where you must leave your shoes as you enter.

—*Joaquin Miller.*

THE STUDY TABLE

New Books on Evolution

There has never perhaps been greater activity in the biological field than now. New theories are being propounded, old ones are losing their hold; difficulties and questions press for solution; practical results and applications once unthought of are sought; new names and new authorities are on the tongue. To the outsider, amid this confusion it seems as if there was aimless drifting away from old moorings, as if Darwin and Wallace and Spencer had lived in vain; but such an impression is false. Evolution is not assailed; it is underlying and assumed in all discussions. De Vries and Mendel have not demolished development hypotheses, but have supplied details and new aspects.

In Crampton's *The Doctrine of Evolution, Its Basis and Scope*,[1] we have the Hewitt lectures of Columbia University at Cooper Union in 1907. In simple language, for a popular audience, the author, who is Professor of Zoology at Columbia, sketches the doctrine of evolution in eight lectures. Four of these present the theory in general, the others apply it to humanity. One can but regret that the author adopts so apologetic a tone; it seems hardly necessary, even at Cooper Union, to assume such ultra-conservatism and ignorance in any audience, to make hesitant and circuitous approach to the consideration of a natural process and its application to ourselves. If such necessity really exists a half century after Darwin's work, the case is desperate. While the kernel is rather small when reached, the lecturer does give the main facts of physical evolution and the theories which result from them. The most valuable feature of his discussion is the extension of the principle of evolution to "the realm of ethical, religious, and theoretical ideas and ideals." In these fields evolution has acted as potently as in physical biology.

It is now forty-seven years since Gregor Mendel, monk and abbot, printed a brief paper of forty pages in the proceedings of a little-known, local, scientific society. "The importance of the results and the lucidity of the exposition will always give it high rank among the classics of biological literature." Yet it remained unknown for thirty-five years, a human generation, and only in 1900 was it resurrected and its clear and simple teachings made known. Today, twelve years later, it is fundamental to our newest conceptions of reproduction and heredity. The paper reported a series of experiments in crossing to see what laws could be established regarding inheritance in the progeny. Mendel's own experiments were made with plants, especially sweet peas. Nowadays, both plants and animals are being crossed, and results of the experiments are being considered and

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1 *The Doctrine of Evolution, its Basis and Scope.* Henry Edward Crampton. New York: 1911. The Columbia University Press. (Lemcke and Büchner). 16°, pp. ix, 311 Price $1.50.

2 *Mendelism.* R. C. Punnett. New York: 1911. The Macmillan Co. Third edition, entirely re-written and much enlarged. 16°, pp. xiv, 192. Price $1.25.

explained in the light of Mendel's law; a veritable literature of Mendelism being produced. In the little book before us, *Mendelism,*[2] Prof. Punnett, of Cambridge University, attempts to present in simple and comprehensible form, as little technical as the subject will permit, the story of Mendel's work, the ideas he advanced, the modifications of those ideas necessitated by further studies, and the relation of these ideas to present theories of species, origin, evolution, and inheritance. In two final chapters, he shows the bearing of Mendelian facts and theories to practical matters, and to questions relating to man and human inheritance. That the book meets a real need and meets it well, is shown by the fact that it has reached a third edition. Non-technical readers who wish to know present ideas upon heredity and evolution, can find no better book.

Covering almost the same ground, though less fully and even more simply, is Prof. Castle's *Heredity.*[3] It is again Mendel's law which is discussed. And it is *gametes* and *zygotes* which are involved, and the laws relative to the production of *gametes* and the possibilities of their combination which are studied. The law, as worked out by Mendel, is first clearly stated, then the facts in apparent contradiction with it and explanation of which necessitates its modification or development are studied, one after another. Perhaps the chapters, *Can Mendelian unit characters be modified by selection,* and *Blending Inheritance* contain the most original matter of the book. For most writers, Mendelian than formerly supposed. Darwin's name can still heredity renders natural selection *nil* and of no effect; Castle believes that it must still be taken into account, and is a *vera causa,* though less important be heard, though that of De Vries is so loudly acclaimed.

Animal Intelligence[4] is a volume in the *Animal Behavior Series,* the very title of which gives the keynote to much of Thorndike's work. He sharply contrasts consciousness and behavior; for him, psychologists have rather overdone the study of consciousness and neglected that of behavior. If this is true in human psychology, it is even more true in animal psychology. In this volume Thorndike brings together essays printed in different fashions at different times during a period of a dozen years. In these he has been led to dissent vigorously from the views of such students as Romanes, and to go to an even greater extreme than Lloyd Morgan. Animal intelligence as exhibited in cats, dogs, and similar mammals is far from highly developed, and is reduced to certain associative processes. Such mammals do not infer or compare, do not imitate in the sense of "learning to do an act from seeing it done," do not learn various simple acts from being put through them, show no signs of having mental images in connection with the bulk of their performances. Experiments on monkeys lead the author to still deny *reason* to them, but he finds in them a process of sudden acquisition by a rapid abandonment of unsuccessful movements and a selection of an appropriate one which is in marked contrast to the behavior of cats and dogs, and which rivals selections made by human beings in similar performances. "Monkeys obviously form more associations and associations in greater variety than other mammals." Nor is the monkey so imitative as we usually imagine. It is doubtful whether the individual learns much from imitating either man or his fellow monkeys. This advance in intelligence of monkeys is in the direction of human intellect. Thorndike ends his final essay, *The Evolution of Human Intellect,* with these words regarding man: "His sense-powers show no new creation. His intellect we have seen to be a simple though extended variation from the general animal sort. This again is presaged by the similar variation in the case of the monkeys. Amongst the minds of animals that of man leads, not as a demi-god from another planet, but as a king from the same race."

Castle considers the non-inheritance of "acquired" characters one of three biological facts of fundamental importance. Yet here we have a book, *Upon the Inheritance of Acquired Characters*[5], by a brilliant Italian writer making a fight for the lost cause. Not only so, but the book has been translated from the original French by a man of position in one of our great institutions of learning. Add to this the fact that the author is not a biologist, that he is a physicist and engineer, that he avowedly approaches the subject from the mechanical and physical side, and it will be at once evident that the book stands in a class by itself, and is likely to be either a complete failure or a work pregnant with suggestion. It is cleverly written, and even in translation is well developed and attractive in style. Rignano starts with two fundamental statements—that each stage of the ontogenetic development of any organism represents exactly one species among the ancestors of that organism, and that two species having a common ancestor have an identical ontogenetic development up to the stage corresponding to that common ancestor. These are approximations, tentatively assumed for clearness of definition for simple and precise study—"by successive degrees of gradual approximation—mechanical, physical, and chemical researches have usually proceeded." Our author says that "the biogenetic law implies that up to each stage of development, the productive cause of development remains the same as that which produced the ancestral species corresponding to that change." Three hypotheses confront each other—the preformistic, the epigenistic, and the centro-epigenistic—the latter being Rignano's theory. It postulates that the germinal substance is limited to a single zone and separated and differentiated from the rest of the soma, but that it exercises an epigenetic, formative action upon all the rest of the organism and during its whole development, without itself undergoing any alteration through this participation in development. The book is devoted to the development of this idea; and according to the translator, "suggests a mechanism

3 *Heredity.* William E. Castle. New York and London: 1911. D. Appleton and Co. 16°, pp. xii. 184.

4 *Animal Intelligence: Experimental Studies.* Edward L. Thorndike. New York: 1911. The Macmillan Co. 16°, pp. viii. 297. Price $1.60.

5 *Upon the Inheritance of Acquired Characters.* Eugenio Rignano. Chicago: 1911. The Open Court Publishing Co. 8°, pp. 413.

whereby the inheritance of acquired characters may be effected," and "points out a way to the understanding of the essential nature of living matter."

Equally out of the ordinary line and equally startling with Rignano's books, is Henry M. Bernard's *Some Neglected Factors in Evolution*,[6] published posthumously, by the author's widow. It had long been in preparation, the author working the material over and over through a period of years. Bernard was a biologist, who made many and significant contributions to various special fields. Two points are particularly developed, and to each a part of the book is devoted. In Part I, the author attacks the commonly accepted cell doctrine—that the cell is the unit structure of living tissues, and claims that it is itself a tissue demanding explanation in a more elementary unit. This idea was first suggested to him by studies upon the structure of the retina of the eye. There, in place of fundamental cells, he found a network made up of "chromidial units." That all living forms are ultimately derived from a network of chromatin bodies and delicate linin fibres, is his conclusion, and he attempts to demonstrate the actuality of such network structure in one after another series of living forms. Bernard does not question the reality of cells, nor their part in tissue formation, but he considers them units of a higher order than the chromidial units. Once recognizing this ordinal idea, he was led to consider how (a) the lower unit could be developed within a wide field of varying possible occurrences, and (b) how it could burst forth from its field into the different and higher unit, the cell. This led to his second factor, periodicity, or rhythm in evolution, to which he devotes Part II. He recognizes five orders of units, five types, each growing out of the preceding, each capable of wide and varied development within its definite limits, each so developing that somewhere it bursts forth into the new type which is to carry on the evolutionary process. To the present, just five such types have appeared and played their part, each making its contribution to life's variety. They are the chromidial unit, the cell, the gastraeal unit, the annelidan unit, the human unit. With these possibility is not yet exhausted, and it is impossible to say what the next burst, from and beyond humanity, may be. Our author believes some directional limits have been reached, and that the next unit will present more highly developed psychical and social features. The style is rarely fine and interesting for a book upon a scientific and special theme.

FREDERICK STARR.

6 *Some Neglected Factors in Evolution.* Henry M. Bernard. New York and London: 1911. G. P. Putnam's Sons. 16°, pp. xxi, 489.

A Volume of Essays

I have already told you something about Doctor King's book entitled "Rational Living." It is what I have entitled it above, a volume of little essays, because one could take off from almost any page a solid discussion of some phase of the general topic. Still the book has a very decided unity, and it insists on dealing with man as a unit. He has succeeded in doing admirably just what he undertook to do—"Present psychology in somewhat popular form, with sufficient accuracy and fullness to give weight and point to the practical suggestions involved." So it comes about that we have a plain readable book, built on the broad range of psychological investigation. He does not profess to have embodied original investigation, but he aims to make available the most valuable suggestions for rational living that can be drawn from the investigations of the best workers. Now I will tell you why I specially like the book; it is the embodiment of common sense, while almost invariably the psychology of our colleges eminently lacks common sense. It is a struggle after the abstruse and mysterious, and an effort to string the commonest experiences on a thread of a scientific phraseology. I was in a psychological laboratory not long since and heard the learned professor go through with a profound discussion, after which I voluntarily translated the whole of it into a pithy little phrase of my grandmother's. The whole stuff was as plain as A B C, and was not one whit more valuable for being a chapter of "modern psychology." The nature of Doctor King's book prevents any substantial reviewing, but this I can tell you, that while it is logical it is readable. My reason for recalling the book is that I had laid it down on the shelf where I put the books on which I can afford to spend some of my time.

E. P. POWELL.

CORRESPONDENCE

The Drain of Armaments

Dear UNITY:

I was glad to see the reference in a recent UNITY to our new pamphlet upon "The Drain of Armaments." But there was a pretty big mistake in one quotation. The paragraph states that the United States expended for military purposes in 1911 the sum of $24,240,000 more than in 1881. The actual excess in expenditure was $231,432,000 (See page 15, of the pamphlet). Perhaps it would be well to make this correction, that your readers may realize the enormity of the situation. It might be well also to state that the total war expenditures for the fiscal year ending June 30, 1911, were 67.4 per cent of our total national expenditures, leaving 32.6 per cent for all civil purposes. What an awful situation for this greatest "peace power" of the world! It is enough to make Washington and Jefferson and Franklin turn in their graves.

Yours truly,

Boston, May 28, 1912. EDWIN D. MEAD.

THE WATCHER

My neighbor's grief is dark to me,
I gaze and dread, without;
And marvel how he lives to bear
The blackness and the doubt.

And yet, by all lost ways of grief
That I have had to plod,
I know how small a rift lets through
A little gleam of God.

—*Josephine Preston Peabody.*

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THE FIELD

"The World is my Country, to do good is my Religion."

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MEADVILLE LETTER

Another commencement season has come and gone in the history of the Meadville School. The baccalaureate sermon was preached this year by Rev. Minot O. Simons of Cleveland. Mr. Simons chose as his theme, "The Ministry of Religion." Addressing particularly the graduating class, the preacher spoke of the ministry as presenting, in the midst of the dull and at times deadening details which occupy the life of the minister, an opportunity of high and ideal service. It is the privilege of the minister to transform all the problems of life, personal and social, in the light of a divine incentive and imperative. The sermon will be printed in full in the School Bulletin.

On Tuesday evening Mr. E. E. Brown, at the request of his congregation in Jamaica, was ordained to the Unitarian ministry. The sermon on this occasion was preached by Rev. R. W. Boynton of Buffalo. Mr. Boynton defended the liberal movement against certain misconceptions, and spoke at some length of what he held to be its distinctive characteristic, namely, "its sense of reality."

The commencement address of the year was given by President Henry Churchill King of Oberlin College. Indeed, Dr. King delivered two notable addresses during the week—the commencement address and a lecture on the Adin Ballou foundation.

The theme of the Ballou lecture was "The Contributions of Modern Science to Ideal Interests." Dr. King spoke of the enormous gift of power modern science has placed in the hands of men and of the responsibility involved in such increase of power. Thus modern science, he said, has brought to ideal interests the vision of a far larger and more significant world—a world larger and more significant both in point of space and in point of time. With this enlarging of man's vision of the extent of the world, there has come also a sense of the unity of man and the world and the kinship of man and God. Man has come to see himself not only as microcosm but as "micro-theos" as well. Modern science, he added, has shown us an evolving world, that the law of being is the law of growth. This new insight implies a new conception of God as creative energy. Is our idea of God, he asked, adequate to this evolving world? Science has revealed to us a world of laws; laws, we see, are God's habitual ways of acting. Here again, he asked, is our idea of God adequate? Are we "ready to coöperate with a God like this?"

Moreover, modern science brings to ideal interests a method of scientific mastery and therefore a hope of great achievement. We are beginning to see that "the universe is on the side of will!" This scientific mastery is positive. It teaches men in all lines of human endeavor to face the facts with an absolutely open mind, to see straight, to report exactly and to react honestly upon the facts.

In his commencement address—a still more notable contribution to the art and practice of honest living and thinking—President King spoke of "Reverence for Personality." Those who have read his book on "Rational Living" will know in what an illuminating spirit Dr. King treated his theme. Reverence for personality, he said, consists in recognizing at all times and in all places the infinite worth of every living soul. Such reverence affects our attitude toward ourselves, stirring us to that true self-respect which characterizes every man who is conscious that he is a child of God. It affects also our conduct toward others by inducing us to treat all men as members of the same body of Christ. There follows from such reverence for personality a radiation of life (a) in character, (b) in influence and (c) in happiness.

The school graduated this year a class of five—Messrs. Percy M. Lyndon, Jamini Kanta Koar, Leif Husely, E. Burdette Backus and J. A. Kyle. Of these, the two last were graduated with the degree of B. D.

The Unitarian Advance

A Monthly Magazine of Progress in Religion
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The Cruft Fellowship for study abroad was awarded to Mr. Backus. On recommendation of the faculty, Mr. Kyle was appointed a second Cruft fellow, an unexpended increment of interest on the Cruft fund being used for this purpose. Of the other graduates of this year, Mr. Koar will return to India, where he expects to edit the official organ of the Brahmo-Somaj. Mr. Lyndon will take up the work of tne active ministry. Mr. Husely is already settled in Elizabeth, N. J.

The activities of the week came to an end with the Alumni Banquet. In the midst of our regret at parting one from the other we felt that those who were leaving would extend the spirit of fellowship from the school out into the open world where the fields are ripe for the harvesting. F. C. D.

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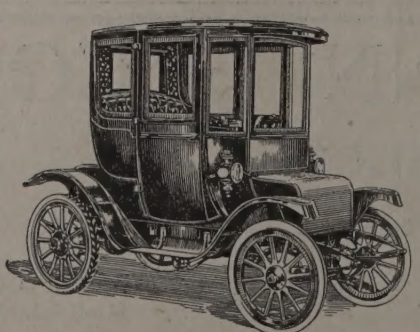

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